Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Al-Ghashiyah

Revealed in Makkah

Reciting Surat Al-A`la and Al-Ghashiyah in the Friday Prayer

It has already been mentioned on the authority of An-Nu`man bin Bashir that the Messenger of Allah used to recite Surah **Al-A`la** and **Al-Ghashiyah** in the **`Id** and Friday prayers.

Imam Malik recorded that Ad-Dahhak bin Qays asked An-Nu`man bin Bashir, "What else did the Messenger of Allah recite on Friday along with Surah **Al-Jumu`ah**''

An-Nu`man replied, "**Al-Ghashiyah**.''

This narration has been recorded by Abu Dawud, An-Nasa'i, Muslim and Ibn Majah.

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

هَلْ أَتَاكَ حَدِيثُ الْغَـشِيَةِ

88:1 Has there come to you the narration of Al-Ghashiyah (the overwhelming),

وُجُوهٌ يَوْمَئِذٍ خَـشِعَةٌ

88:2 Some faces that Day will be Khashi`ah.

عَامِلَةٌ نَّاصِبَةٌ

88:3 Laboring, weary.

تَصْلَى نَاراً حَامِيَةً

88:4 They will enter into Fire, Hamiyah.

تُسْقَى مِنْ عَيْنٍ ءَانِيَةٍ

88:5 They will be given to drink from a boiling (Aniyah) spring,

لَّيْسَ لَهُمْ طَعَامٌ إِلاَّ مِن ضَرِيعٍ

88:6 No food will there be for them but from Dari`,

لاَّ يُسْمِنُ وَلاَ يُغْنِى مِن جُوعٍ

88:7 Which will neither nourish nor avail against hunger.

Allah says;

هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ (١)

Has there come to you the narration of **Al-Ghashiyah** (the overwhelming),

> The Day of Judgement and what will happen to the People of the Fire during it.

Al-Ghashiyah is one of the names of the Day of Judgement.

This was said by Ibn Abbas, Qatadah and Ibn Zayd.

It has been called this because it will overwhelm the people and overcome them.

Allah then says,

وُجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ (٢)

Some faces that Day will be **Khashi`ah.**

meaning, humiliated. This was said by Qatadah.

Ibn `Abbas said,

"They will be humble but this action will be of no benefit to them.''

Then Allah says,

عَامِلَةٌ نَّاصِبَةٌ (٣)

Laboring, weary.

meaning, they did many deeds and became weary in their performance, yet they will be cast into a blazing Fire on the Day of Judgement.

Al-Hafiz Abu Bakr Al-Burqani narrated from Abu `Imran Al-Jawni that he said, "`Umar bin Al-Khattab passed by the monastery of a monk and he said:

`O monk!'

Then the monk came out, and `Umar looked at him and began to weep. Then it was said to him:

`O Commander of the faithful! Why are you weeping'

He replied: `I remembered the statement of Allah, the Mighty and Majestic, in His Book, عَامِلَةٌ نَّاصِبَةٌ (Laboring, weary).

تَصْلَى نَارًا حَامِيَةً (٤)

They will enter into Fire, **Hamiyah**.

So that is what has made me cry. '''

Al-Bukhari recorded that Ibn `Abbas said,

عَامِلَةٌ نَّاصِبَةٌ Laboring, weary. "The Christians.''

It is narrated that Ikrimah and As-Suddi both said,

"Laboring in the worldly life with disobedience, and weariness in the Fire from torment and perdition.''

Ibn `Abbas, Al-Hasan, and Qatadah all said, تَصلَى نَاراً حَامِيَةً (They will enter into Fire, **Hamiyah),**

meaning, hot with intense heat.

تُسْقَى مِنْ عَيْنٍ آنِيَةٍ (٥)

They will be given to drink from a boiling **(Aniyah)** spring.

meaning, its heat has reached its maximum limit and boiling point.

This was said by Ibn `Abbas, Mujahid, Al-Hasan and As-Suddi.

Concerning Allah's statement,

لَّيْسَ لَهُمْ طَعَامٌ إِلَّا مِن ضَرِيعٍ (٦)

No food will there be for them but from **Dari`**,

Ali bin Abi Talhah reported from Ibn Abbas that he said,

"A tree from the Hellfire.''

Ibn Abbas, Mujahid, `Ikrimah, Abu Al-Jawza' and Qatadah, all said,

"It is A**sh-Shibriq** (a type of plant).''

Qatadah said,

"The Quraysh called it **Ash-Shabraq** in the spring and **Ad-Dari`** in the summer.''

Ikrimah said,

"It is a thorny tree which reaches down to the ground.''

Al-Bukhari related that Mujahid said,

"**Ad-Dari`** is a plant that is called **Ash-Shibriq**. The people of the Hijaz call it **Ad-Dari`** when it dries, and it is poisonous.''

Ma`mar narrated that Qatadah said, **لَّيْسَ لَهُمْ طَعَامٌ إِلاَّ مِن ضَرِيعٍ** (No food will there be for them but from **Dari`**,)

"This is **Ash-Shibriq**. When it dries it is called **Ad-Dari`**.''

Sa`id narrated from Qatadah that he said, **لَّيْسَ لَهُمْ طَعَامٌ إِلاَّ مِن ضَرِيعٍ** (No food will there be for them but from **Dari`)**,

"This is of the worst, most disgusting and loathsome of foods.''

Concerning Allah's statement,

لَا يُسْمِنُ وَلَا يُغْنِي مِن جُوعٍ (٧)

Which will neither nourish nor avail against hunger.

This means that the intent in eating it will not be achieved, and nothing harmful will be repelled by it.

وُجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ

88:8 Faces that Day will be joyful,

لِّسَعْيِهَا رَاضِيَةٌ

88:9 Glad with their endeavor.

فِى جَنَّةٍ عَالِيَةٍ

88:10 In a lofty Paradise.

لاَّ تَسْمَعُ فِيهَا لَـغِيَةً فِيهَا

88:11 Where they shall neither hear harmful speech nor falsehood.

عَيْنٌ جَارِيَةٌ فِيهَا

88:12 Therein will be a running spring.

سُرُرٌ مَّرْفُوعَةٌ

88:13 Therein will be thrones raised high.

وَأَكْوَابٌ مَّوْضُوعَةٌ

88:14 And cups set at hand.

وَنَمَارِقُ مَصْفُوفَةٌ

88:15 And Namariq, set in rows.

وَزَرَابِيُّ مَبْثُوثَةٌ

88:16 And Zarabi, spread out (Mabthuthah).

The Condition of the People of Paradise on the Day of Judgement

After mentioning the situation of the wretched people, Allah changes the discussion to mention those who will be happy. He says,

وُجُوهٌ يَوْمَئِذٍ ...

Faces that Day.

meaning, on the Day of Judgement.

...نَّاعِمَةٌ (٨)

will be joyful,

meaning, pleasure will be noticeable in them (those faces). This will only occur due to their striving.

لِسَعْيِهَا رَاضِيَةٌ (٩)

Glad with their endeavor.

Sufyan said, "They will be pleased with their deeds.''

Then Allah says,

فِي جَنَّةٍ عَالِيَةٍ (١٠)

In a lofty Paradise.

meaning, elevated and brilliant, secure in their dwellings.

لاَّ تَسْمَعُ فِيهَا لَـغِيَةً (١١) up

Where they shall neither hear harmful speech nor falsehood.

meaning, they will not hear in the Paradise that they will be in, any foolish word.

This is as Allah says,

لاَّ يَسْمَعُونَ فِيهَا لَغْواً إِلاَّ سَلَـماً

They shall not hear therein any **Laghw**, but only **Salam**. (19:62)

Allah also says,

لاَّ لَغْوٌ فِيهَا وَلاَ تَأْثِيمٌ

Free from any **Laghw**, and free from sin. (52:23)

and He says,

لاَ يَسْمَعُونَ فِيهَا لَغْواً وَلاَ تَأْثِيماً - إِلاَّ قِيلاً سَلَـماً سَلَـماً

No **Laghw** will they hear therein, nor any sinful speech. But only the saying of: "**Salam**! **Salam**!'' (56:25-26)

Then Allah continues,

فِيهَا عَيْنٌ جَارِيَةٌ (١٢)

Therein will be a running spring.

meaning, flowing freely.

This is mentioned with the intent of emphasizing affirmation. It is not intended to mean that there is only

one spring. So here it refers to springs collectively. Thus, the meaning is that in it (Paradise) are flowing springs.

Ibn Abi Hatim recorded from Abu Hurayrah that the Messenger of Allah said,

أَنْهَارُ الْجَنَّةِ تَفَجَّرُ مِنْ تَحْتِ تِلَالِ أَوْ مِنْ تَحْتِ جِبَالِ الْمِسْكِ

> The rivers of Paradise spring forth from beneath hills -- or mountains -- of musk.

فِيهَا سُرُرٌ مَّرْفُوعَةٌ (١٣)

Therein will be thrones raised high.

> meaning, lofty, delightful, numerous couches, with elevated ceilings. Upon which will be seated wide-eyed, beautiful maidens.
>
> They have mentioned that whenever the friend of Allah wishes to sit on these lofty thrones, they (the thrones) will lower themselves for him.

وَأَكْوَابٌ مَّوْضُوعَةٌ (١٤)

And cups set at hand.

> meaning, drinking containers that are prepared and presented for whoever among their masters (i.e., the people of Paradise) wants them.

وَنَمَارِقُ مَصْفُوفَةٌ (١٥)

And Namariq set in rows.

Ibn Abbas said, "**An-Namariq** are pillows.''

This was also said by Ikrimah, Qatadah, Ad-Dahhak, As-Suddi, Ath-Thawri and others.

Concerning Allah's statement,

وَزَرَابِيُّ مَبْثُوثَةٌ (١٦)

And **Zarabi**, spread out **(Mabthuthah)**.

Ibn Abbas said, "**Az-Zarabi** are carpets.''

This was also said by Ad-Dahhak and others.

Here the word **Mabthuthah** means placed here and there for whoever would like to sit upon them.

أَفَلاَ يَنظُرُونَ إِلَى الإِبِلِ كَيْفَ خُلِقَتْ

88:17 Do they not look at the camels, how they are created.

وَإِلَى السَّمَآءِ كَيْفَ رُفِعَتْ

88:18 And at the heaven, how it is raised.

وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ

88:19 And at the mountains, how they are rooted.

وَإِلَى الاٌّرْضِ كَيْفَ سُطِحَتْ

88:20 And at the earth, how it is outspread.

فَذَكِّرْ إِنَّمَآ أَنتَ مُذَكِّرٌ

88:21 So remind them -- you are only one who reminds.

لَّسْتَ عَلَيْهِم بِمُسَيْطِرٍ

88:22 You are not a Musaytir over them.

إِلاَّ مَن تَوَلَّى وَكَفَرَ

88:23 Save the one who turns away and disbelieves.

فَيْعَذِّبُهُ اللَّهُ الْعَذَابَ الاٌّكْبَرَ

88:24 Then Allah will punish him with the greatest punishment.

إِنَّ إِلَيْنَآ إِيَابَهُمْ

88:25 Verily, to Us will be their return;

ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ

88:26 Then verily, for Us will be their reckoning.

The Exhortation to look at the Creation of the Camel, the Heaven, the Mountains and the Earth

Allah commands His servants to look at His creations that prove His power and greatness. He says,

أَفَلَا يَنظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ (١٧)

Do they not look at the camels, how they are created?

Indeed it is an amazing creation, and the way it has been fashioned is strange. For it is extremely powerful and strong, yet gentle, carrying heavy loads. It allows itself to be guided by a weak rider. It is eaten, benefit is derived from its hair, and its milk is drunk. They are reminded of this because the most common domestic animal of the Arabs was the camel.

وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ (١٨)

And at the heaven, how it is raised.

Shurayh Al-Qadi used to say,

"Come out with us so that we may look at the camels and how they were created, and at the sky and how it has been raised.''

Meaning, how Allah raised it in such magnificence above the ground.

This is as Allah says,

أَفَلَمْ يَنظُرُوا إِلَى السَّمَآءِ فَوْقَهُمْ كَيْفَ بَنَيْنَـهَا وَزَيَّنَّـهَا وَمَا لَهَا مِن فُرُوجٍ

Have they not looked at the heaven above them, how we have made it and adorned it and there are no rifts on it? (50:6)

Then Allah says,

وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ (١٩)

And at the mountains, how they are rooted?

meaning, how they have been erected. For indeed they are firmly affixed so that the earth does not sway with its dwellers. And He made them with the benefits and minerals they contain.

وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ (٢٠)

And at the earth, how it is outspread,

meaning, how it has been spread out, extended and made smooth.

Thus, He directs the Bedouin to consider what he himself witnesses. His camel that he rides upon, the sky that is above his head, the mountain that faces him, and the earth that is under him, all of this is proof of the power of the Creator and Maker of these things. These things should lead him to see that He is the Lord, the Most Great, the Creator, the Owner, and the Controller of everything. Therefore, He is the God other than Whom none deserves to be worshipped.

The Story of Dimam bin Tha`labah

These are the things Dimam swore by after questioning the Messenger of Allah. This can be seen in what Imam Ahmad recorded from Thabit, who reported that Anas said,

"We were prohibited from asking the Messenger of Allah anything. Thus, it used to amaze us when an intelligent man from the people of the desert (Bedouin Arabs) would come and ask him about something while we were listening. So a man from the people of the desert came and said,

`O Muhammad! Verily, your messenger has come to us and he claims that you claim that Allah sent you.'

He (the Prophet) said, صَدَق (He told the truth.)

The man said, Who created the heaven؟

He (the Prophet) replied, اللهُ Allah.

The man said, Who created the earth؟

He (the Prophet) replied, اللهُ Allah.

The man said, `Who erected these mountains and placed in them whatever is in them'

He (the Prophet) replied, اللهُ Allah.

Then the man said, `By the One Who created the heaven, the earth, and erected these mountains, did Allah send you'

He (the Prophet) said, نَعَم (Yes.)

The man then said, `Your messenger claims that we are obligated to pray five prayers during our day and night.'

He (the Prophet) said, صَدَق (He told the truth.)

The man then said, `By He Who has sent you, did Allah command you with this'

He (the Prophet) replied, نَعَم (Yes.)

The man then said, `Your messenger also claims that we are obligated to give charity from our wealth.'

He (the Prophet) said, صَدَق (He told the truth.)

Then the man said, `By He Who has sent you, did Allah command you with this'

He (the Prophet) replied, نَعَم (Yes.)

The man then said, `Your messenger claims that we are obligated to perform pilgrimage (Hajj) to the House (the Ka`bah), for whoever is able to find a way there.'

He (the Prophet) said, صَدَق (He told the truth.)

Then the man turned away to leave while saying,

`By He Who has sent you with the truth, I will not add anything to these things and I will not decrease anything from them.'

The Prophet then said,

إِنْ صَدَقَ لَيَدْخُلَنَّ الْجَنَّة

If he has spoken truthfully, he will certainly enter Paradise.

This Hadith was recorded by Al-Bukhari, Muslim, Abu Dawud, At-Tirmidhi, An-Nasa'i and Ibn Majah.

The Messenger is only charged with delivering the Message

Allah says,

فَذَكِّرْ إِنَّمَا أَنتَ مُذَكِّرٌ (٢١)

لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ (٢٢)

So remind them -- you are only one who reminds. You are not a **Musaytir** over them,

meaning, "O Muhammad! Remind the people with what you have been sent with to them.''

فَإِنَّمَا عَلَيْكَ الْبَلَـغُ وَعَلَيْنَا الْحِسَابُ

your duty is only to convey (the Message) and on Us is the reckoning. (13:40)

Then Allah says, لَّسْتَ عَلَيْهِم بِمُسَيْطِرٍ You are not a **Musaytir** over them.

Ibn `Abbas, Mujahid and others said,

"You are not a dictator over them.''

This means that you cannot create faith in their hearts.

Ibn Zayd said,

"You are not the one who can force them to have faith.''

Imam Ahmad recorded from Jabir that the Messenger of Allah said,

أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللهُ،

فَإِذَا قَالُوهَا عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللهِ عَزَّ وَجَل

I have been commanded to fight the people until they say **La ilaha illallah** (none has the right to be worshipped except Allah).

So if they say that, they have safeguarded their blood and wealth from me - except for what is rightfully due from it - and their reckoning is with Allah, the Mighty and Majestic.''

Then he recited,

فَذَكِّرْ إِنَّمَآ أَنتَ مُذَكِّرٌ - لَّسْتَ عَلَيْهِم بِمُسَيْطِرٍ

So remind them - you are only one who reminds. You are not a dictator over them -

This is how Muslim recorded this Hadith in his Book of Faith, and At-Tirmidhi and An-Nasa'i also recorded it in their Sunans in the Books of Tafsir.

This Hadith can be found in both of the Two Sahihs.

The Threat for Whoever turns away from the Truth

Concerning Allah's statement,

إِلَّا مَن تَوَلَّى وَكَفَرَ (٢٣)

Save the one who turns away and disbelieves.

meaning, he turns away from acting upon its pillars, and he disbelieves in the truth with his heart and his tongue.

This is similar to Allah's statement,

فَلاَ صَدَّقَ وَلاَ صَلَّى

وَلَـكِن كَذَّبَ وَتَوَلَّى

So he neither believed nor prayed! But on the contrary, he belied and turn away! (75:31-32)

Thus, Allah says,

فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ (٢٤)

Then Allah will punish him with the greatest punishment.

Allah then says,

إِنَّ إِلَيْنَا إِيَابَهُمْ (٢٥)

Verily, to Us will be their return;

meaning, their place of return and their resort.

ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ (٢٦)

Then verily, for Us will be their reckoning.

meaning, `We will reckon their deeds for them and requite them for those deeds.'

If they did good, they will receive good, and if they did evil, they will receive evil.

This is the end of the Tafsir of Surah **Al-Ghashiyah** and all praise and blessings are due to Allah.